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A LETTER

From the General Assembly to the Churches under their care, on the subject of the Monthly Concert.

The General Assembly of the Presbyterian Church in the United States, to the People under their care—"Grace to you, and peace from God our Father, and the Lord Jesus Christ."

Christian Brethren—In attending, during our present sessions, to the reports from the several presbyteries in our connexion, on the state of religion within their bounds respectively, we have been deeply grieved to find that the monthly concert for prayer has not been regarded in a manner corresponding with its unspeakable importance. In some presbyteries and congregations, indeed, it appears that the appointed season has been better observed than in others; but in almost all the observance we fear has been defective, and in many no room is left to doubt that the neglect has been great and lamentable. We, therefore, feel it to be our indispensable duty to call your serious attention to this subject; and to endeavour to speak to you upon it, with the plainness, the fidelity, and the tenderness, becoming those to whom has been committed the care of souls, and who are under an awful responsibility for the faithful discharge of their sacred trust.

As it is our earnest desire that our views may in no respect be misapprehended, we would first of all observe, that we are very far from wishing to place the day, or evening, assigned for the monthly concert, on the same footing with the holy Sabbath. None but God, who gave us all our time, has a right to hallow any portion of it; and he has hallowed no more than one day in seven. This you know is the doctrine of our church, and it is a doctrine we wish not to contravene, but to maintain and teach. There certainly may be occasions when the most fervent Christian may not only find it his duty to be absent from the monthly concert, but to employ the time of its continuance in such secular business as would be utterly improper, during any of the sacred hours of the Sabbath. But on the other hand, consider, brethren, that the word of God does plainly teach, that we should, as occasion requires, set apart a portion of secular time for special prayer, and for fasting too, when the aspect of God's providence plainly calls us to these duties. Recollect also, that from the nature of the case, it is not possible that there should be an extended union for special prayer, without a public agreement or understanding, as to the time when individuals shall come together for the purpose. Now, we regard the monthly concert simply as a season for special prayer for the revival of religion, which the signs of the times plainly indicate to be proper; and which serious Christians throughout protestant christendom have voluntarily agreed to observe, that their supplications may go up, as with one voice, to a prayer hearing and prayer answering God.

We are also solicitous that you should by no means suppose that we think the observance of the monthly concert, however strict, may come in the place of the duty of prayer at other times, and in other forms. No, verily. On the contrary, it is with sorrow we find ourselves compelled to believe, that in the disregard of the concert, we see, not merely a single omission, but a sad and strong indication that the spirit and duty of prayer in general, are in a low and languishing state at present, among the professing people of God within our bounds. If there was as much fervent and effectual prayer as there ought to be, in the closet, in the family, in the social prayer meeting, and in the public worship of the sanctuary, we are persuaded we should have no occasion to complain that the concert was neglected. The love and holy delight of prayer, experienced and cherished in secret and social acts of warm and genuine devotion, would lead the participants in these exercises to rejoice in an opportunity to join their fellow Christians, in a more extended union for the same hallowed purpose. Alas! brethren, we do greatly fear, that the all-seeing God is witness, that the most of those who habitually, or generally, absent themselves from the monthly concert, do not address him in prayer at other times, and in other ways, with that fervour, frequency and regularity, which christian duty demands, and by which the spiritual health and prosperity of their own souls would be greatly promoted. You perceive, then, that we wish the ordinary seasons and occasions of prayer should be increased, both in frequency and fervour, and not diminished on account of the monthly concert. We only desire that this latter should be added to the former. "These things ought ye to have done, and not to leave the other undone."

We shall now, dear brethren, state to you some of the considerations which induce us earnestly to inculcate that the monthly concert should be oberved generally, and carefully, and solemnly, by every professing Christian in all our churches; and by all, indeed, who have any serious concern for the salvation of their souls.

The first consideration we shall mention is, that we have no right to expect that any, or that all the means and instrumentalities that are now in use, or that can possibly be used, for the promotion of religion, will be successful—will be attended with any *saving* benefit, unless the blessing of God be sought, and drawn down upon them, by much earnest and persevering prayer. This is a truth plainly taught in the word of God, and one that has been confirmed by the experience of the church in all ages. Thus, when God promised to his ancient covenant-people, saying, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh;" it is added, with reference to these very promised blessings, "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." So also, when the prophet Daniel "understood by books," that the captivity of his people in Babylon was near its close, he says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." But it ought especially to be noticed, that when, by another prophet, the latter-day glory of the church is predicted; the day which we hope is now near at hand, if it has not already began to dawn; the day when Jew and Gentile shall be gathered into one fold, and shall acknowledge the Lord Jesus Christ to be the true Messiah, the one great "Shepherd and Bishop of souls;" the whole, it is declared, shall be preceded by special prayer, and be given in answer to it; for thus speaks the holy oracle, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

In like manner, we find in the new testament, that while the apostles and primitive Christians were waiting for the promised gift of the Holy Ghost, on the day of pentecost, "They all continued in one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren;" and it was while "they were all with one accord in one place," and doubtless employed in prayer and supplication, that they received, in the most astonishing manner, the blessing for which they had been waiting. It is worthy of observation, also, that in the brief and comprehensive form of prayer, taught by our blessed Lord to his disciples, no one subject of petition is made so prominent, as that which relates to the spread and success of the gospel. And how often did the apostle Paul ask the prayers of the churches to which he addressed his epistles, for himself and the other heralds of salvation—"Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." And how emphatically does he declare, that all human agencies and instrumentalities are absolutely nothing, but as they are used and blessed of God? "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase; so then, neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase."

With all these teachings and examples of holy writ, our own observation, brethren, is in perfect accordance. Have we ever known a revival of religion, in a particular congregation or region of country, which did not commence in the revival of a spirit of prayer among God's people? He began with them; he revived them first. Perhaps, indeed, their number was very small, but he impressed their spirits with a deep feeling of the constraining love of Christ, and of the infinite value of immortal souls, in danger of perishing all around them; and they cried mightily unto God for the influences of his Holy Spirit, to revive his work; to show forth his glory; and to save sinners from their impending doom. Their cry was heard and answered; the influence of the Spirit of grace descended "as showers that water the earth;" converts were multiplied; and saints and angels rejoiced, over many sinners who repented and turned to God.

Consider attentively, brethren, the signs of the times. The day in which we live, blessed be God, is a day of much christian enterprise, and of great expectation. But in our country, at least, it is also a day in which the great adversary of souls, and his agents among impious men, are alarmed, awake, active, alert, banding together, forming every device, and putting forth every energy, to arrest and counteract the progress of truth and righteousness. We derive encouragement from knowing that if God be for us none can be against us, so as to succeed eventually. He will ultimately and assuredly take care of his own cause, and sustain it effectually. But in the mean time, if we are not much engaged in prayer that he may *now* appear, and plead his cause *among ourselves*, we cannot tell to what lengths, in just displeasure at our remissness, he may suffer the wicked to prevail and triumph, and cover us with confusion, before he arises and scatters them as chaff before the whirlwind. We cannot tell but he will suffer his cause to languish and almost expire, in our own happy land, while he shall be pleading and reviving it in other countries. We verily are in jeopardy; and our refuge and hope are in God alone. Use whatever other means we may, if there is not much earnest prayer, the prayer of faith, wrestling with the angel of the covenant, the mighty God of Jacob, for his interposition, for his blessing on the other means, for his efficiency to be imparted to them, all will be vain and utterly abortive. The power to give them effect is all of God; and he seems to be waiting, to see whether we are sensible of our dependence, whether we acknowledge it, whether we deeply feel it, whether it will bring us with great and united importunity to his throne of grace, to plead with him to exert his power in our behalf; to send down his Holy Spirit; to turn his enemies into friends; to melt down all opposition, and to give his cause a glorious triumph throughout our beloved country; and ere long, throughout the world at large. Our Sabbath, and infant, and common schools, our bible classes, our bible, missionary, education, tract, and temperance societies, our colleges and theological seminaries, our catechetical instructions, and the faithful and sound preaching of evangelical truth, are all *means*, most happily adapted in their nature and design, to promote knowledge, human happiness, and the salvation of immortal souls. But none of these, nor all of them combined, will effect what their best friends desire, unless the special blessing of God attends them. In the monthly concert all these institutions and operations ought to be remembered; they ought to be borne on the hearts of God's praying people, when they beseech him to revive pure and undefiled religion. These, we repeat it, and all other benevolent institutions and operations, ought to be regarded simply as moral means, as *instruments* admirably fitted to produce reformation; but which notwithstanding never will produce it, on hearts naturally at enmity with God, unless he take them into his own hands, and put into them a resistless efficiency. To think otherwise, is to idolise human instrumentality; it is to put it in the place of God. On this he will always frown; and if *we* are thus self-sufficient, he will frown on *us*, by mournful experience that without him we can do nothing; that all our best plans and efforts will effect nothing, till he shall please to interpose and crown them with success. It is in prayer that we recognise this truth; we acknowledge it to God, and we impress it upon our own hearts. We go out of ourselves; we confess our utter impotence; and "we lift up our eyes to the hills, from whence cometh our help;" deeply sensible that "our help cometh from the Lord, which made heaven and earth." In our extended concert of prayer, if rightly conducted, there is a wide recognition of this great and essential truth; a recognition of it in regard to all the exertions, plans and efforts, that are now in use throughout protestant christendom. We solemnly profess before the Sovereign of heaven and earth, that we feel our nothingness; that we are sensible that without his interposition and aid, we shall, by all our doings, effect nothing for the promotion of his cause; and we earnestly plead that he would not withhold that blessing which is essential to success; that he would "arise and plead his own cause." In this view the importance of the concert is unspeakable.

But there are other considerations relative to this season for special prayer, which deserve our serious regard. One is, the encouragement which we derive from the holy scripture, to expect that an extensive union in prayer will be more prevalent than that which is less general. An instance of this we have in the case of the Ninevites, who by a deep humiliation "and crying mightily unto God," were preserved from the judgments of the Lord, which his own prophet had denounced. Another striking example is recorded in the book of Esther, from which it appears that the whole Jewish nation, when imminently threatened with utter extermination, entirely escaped the peril, after a general humiliation and looking to God, for deliverance. Our Saviour himself taught the peculiar efficacy of union in prayer, when he said, "Where two or three are met together in my name, there am I in the midst of them." The smallest number in which union can exist is mentioned, for the manifest purpose of establishing *the principle* that social prayer is, for certain purposes, more prevalent than that which is individual and solitary; and hence the strong implication, that extended union may warrant an extended blessing. It is further to be considered, that the very thought that many thousands, in different parts of the world, are engaged with ourselves at the same time, in sending up their petitions to the throne of God's mercy, is calculated greatly to encourage, excite and animate us, in our devotions. This proceeds from that social principle of our nature which God has given us, and in accordance with which our lawful desires and petitions, addressed to himself, are most likely to be answered. Again; it is a very interesting consideration that the missionaries, who are gone forth to declare the glad tidings of salvation to the destitute of our own country, and to declare them in foreign lands to Jews, Pagans and Mahomedans, ask us to join with them in this concert. They ask our united and earnest prayers for their success; and they tell us they are greatly animated and encouraged in their arduous work, by knowing that they are commended to the special care and benediction of God, by pious Christians of different denominations, in a concert of fervent supplications in their behalf. They tell us, repeatedly, that they look to the monthly concert as the life spring of their hopes. And oh! can any one who feels the smallest spark of christian love, refuse his share of encouragement to these devoted servants of our dear and common Lord. Finally; the special object of the monthly concert is for the conversion of the whole world to God; in fulfilment of the predictions and promises of the holy scriptures. This is an object most dear to the heart of every real Christian. It must and will be regarded in almost all his prayers. It forms, we have remarked, the most prominent part of the Lord's prayer. Inasmuch, then, as it is a common object of prayer, and the most important for which prayer can be offered, how proper, how reasonable, how obligatory does the duty seem, that the whole "sacramental host of God's elect," should take as it were a united hold of this great object, and carry it in concert to the foot of the divine throne, and there, with one heart and tongue, most ardently plead with their common God and Father, that he would grant the petitions which their great Intercessor and Advocate, now before his mercy-seat on high, dictated to his disciples in the days of his flesh—"Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven."

In the conclusion of our address, we "beseech you, brethren, suffer the word of exhortation." We exhort you, with all earnestness, to cherish in yourselves, and to endeavour, by all lawful means, to promote in others, the spirit of prayer. It does seem to us, that this, more than any thing else, is what is lacking among professing Christians at the present day; we do not pray enough, nor with engagedness enough. We say not, brethren, for we do not believe, that we give more than we ought, or as much as we ought, of our substance, time, activity and exertion, for the promotion of the cause of God. But we do say, that the greatest want is among Christians in general, of that "effectual fervent prayer of the righteous man, which availeth much." O! if there was more importuning of God in the prayer of faith, we doubt not there would be more revivals of religion in our land; more success of our missionaries at home; and abundantly more to crown the labours of those, who, from our own and other countries, have gone to the wretched heathen. Prayer too would bring an influence into our Sabbath schools and bible classes, such as we have never yet seen; and give an efficiency to all our plans and enterprises of benevolence and piety, that would fill us with surprise. Humble, earnest, persevering prayer, among all who name the name of Christ, would likewise, we are persuaded, soon be followed by the Spirit of the Lord lifting up a standard against that army of bold and blasphemous infidelity, which now threatens more injury to our beloved country, than if, with God our friend, all the nations of the earth were leagued against us.

We exhort you, therefore, brethren, that in your closets, and families, and praying associations, and the sanctuary of God, and the monthly concert, there be an earnest cry and an earnest effort, for the revival of the spirit of prayer. In regard to the concert, let those professors of religion who have hitherto neglected it, be entreated by a regard to the consistency of their christian profession; by a consideration of the example which they are bound to set before others; as they would encourage and not grieve the hearts of their fellow Christians; as they would promote their own growth in grace, and spiritual peace and comfort; as they love the Redeemer that died for them; as they love their country, exposed, on account of abounding iniquity, to the sore judgments of heaven; and as they wish to share in the happiness and the reward of those who promote the kingdom of God and his declarative glory in the world; in view of all these motives, let them be entreated to take part with their brethren in the sacred duty of praying for the speedy accomplishment of the promise, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Signed in behalf, and by order of the General Assembly,

EZRA FISK, *Moderator.*

Philadelphia, May 31, 1830.

COMMUNICATIONS.

For the Western Recorder.

PRAYER FOR RULERS.

Mr. Editor—The queries some time since published in your paper, relative to the situation of our country, and the duty of professing Christians in regard to a concert of prayer in behalf of our rulers, have excited deep feeling among some of your readers. These have watched the religious publications of the day, with the expectation of seeing more on the subject; perhaps the season specified and recommended to the christian community for observance. But they have been disappointed. Would it not be well, for the queries referred to, or something like them, to be sent in the form of a circular to all parts of the United States, where there are christian denominations? Thus might they be awakened to this important subject without delay. It might be well, perhaps, to add such examples as are contained in X. Y.'s communication, for encouragement; also, to specify a time.—Perhaps the first Sabbath evening in every month would be suitable. No doubt, could the subject be fairly presented to the minds of the christian public, they *would* act without delay; and the results of right action *would certainly* be glorious.

Already are the righteous trembling in view of the dangers to which their beloved country is exposed, because of the prevalence and triumph of infidelity and vice in the land. Let every minister of the gospel present this subject in all its bearings, before the people of his charge; and let every editor of a religious publication place it in an interesting and striking light before his readers; and the church will come up to the work. And who can calculate the blessed influence that such a union in prayer, for such an object, may have on the church itself? May it not be the means of increasing in Zion a holy confidence in God, an hundred fold, and of kindling a more universal spirit of christian enterprise?

More than half a century has passed by, since the deliverance of our country from the British yoke; and a more glorious deliverance still remains to be achieved; a deliverance from the "prince of the power of the air, who worketh in the children of disobedience." When every child of God shall consecrate himself *wholly* to his service, and from the foot of the cross of Jesus, shall cry for help from the eternal throne, no doubt this deliverance will be wrought.

It appears to me, that if such a concert as has been named could be established in all our land, it would have a happy tendency to increase a sense of obligation and dependence, and promote fervent desires for this glorious deliverance.

Excuse, the hasty manner in which I have glanced at this subject. Can you not, dear sir, put in requisition the talents of some who are able to do it justice, and cause something effectual to be DONE without delay?

Your's, &c. Z.

For the Western Recorder.

THE BUCANIERS: AN ILLUSTRATION.

A perfectly fair character, as tested by the standards of a fallen rebel race of creatures, may be radically deficient, when brought to the test of loyalty to a holy God. The famous band of robbers and pirates in the West-Indies, called bucaniers, were amongst themselves perfectly upright. They had a code of laws for mutual security and advantage, and while these laws were kept, they sustained a fair character in their community. It is said too, that they were remarkable for perfect integrity towards each other. But, at the same time, they set at defiance the laws of nations, and disregarded the rights of all their fellow men. To be a good man among the bucaniers, was one thing; to be a good man, as a citizen of the world, was another, and very different matter. The human race, if we believe the word of God, is by nature a race of outlaws from his government; a fraternity of bucaniers in his universe. It follows, that a man may be humane, kind to his fellow creatures, and careful not to infringe upon their rights, and yet a constant violater of the laws of God. The common law amongst the bucaniers, would of course have no regard to the laws of nations, and the common maxims of human morality may have just as little regard to the moral law of holy beings. The maxims may indeed coincide with the requirements of God's law, in some cases, but the coincidence not being a designed one (since coincidence in other cases is disregarded), reflects no credit upon the system generally. The laws amongst the bucaniers must have coincided in many points with the laws of their fellow men; but being independent of those laws, and varying from, or even opposing them, when necessary for the purposes of pirates, the coincidence was nothing in favour of the outlaws. Suppose one of the pirates of whom we have spoken, had been put upon trial for his conduct, at the proper court of such criminals, would he have the impudence to plead his perfect obedience to the laws of his banditti? Or would the court regard such a plea? They could not, without recognising the complete independence of a band of pirates. But will the moralist take for granted that the court of heaven can recognise the independence of fallen man? Are the laws of the moral universe of less consequence in the estimation of God, than the laws of nations at an earthly tribunal? If not, the final decision will be irrespective of any code of morals less pure than that found in the revelation of God.

But those who depend upon good morals for salvation, may admit all this, and still suppose that the sacrifice of Christ, will somehow have the effect to supply any deficiency in their own obedience, and still depend chiefly upon their own merits. If their own righteousness should prove insufficient, they will prefer a little assistance, rather than fail of heaven. This method, however, requires no specific union with Christ, but regards the benefits of his atonement as available for all who need them, whether they will or not enter definitively into the covenant of grace in all its parts. Besides, it is a method that would carry all men to heaven, provided they prefer happiness to misery, and have heard of a Saviour; for if it requires no specific change of nature, no faith differing from that common to all who are nominally Christians, it may as well supply the deficiency in the character of a murderer, as in the character of any other man.—But if the application of the atonement is available only for those who will enter into the whole scheme of redemption, and make Christ there sole ground of hope, many will find themselves mistaken in the whole affair. Let then the moralist see that his standard of morality exactly coincides with the standard by which he is finally to be tried. If it does not; if he has offended in one point, and is thus guilty (or exposed to the penalty) of the whole law, his whole, and only refuge must be in Christ.

C. S. A.

For the Western Recorder.

A QUERY.

Mr. Editor—In what sense ought Christians to consider themselves as stewards of God's heritage? I had rather supposed that it was only in some vague, figurative sense; but not a few of our modern preachers seem disposed to an interpretation which is almost entirely literal. Is this right? If it is, I would exclaim with the disciples of old, "Who then can be saved?" Do give us your views on this subject, or the views of some able writer or correspondent.

Your's, &c. Q——T.

Our views of this subject, we believe, are pretty well understood by the readers of the Recorder. But if some of the persons immediately concerned in the discussion, who dissent from these views, would bring forth their "strong reasons," they would, no doubt, subserve the cause essentially. If such reasons actually exist, they ought to be known; for now the impression is becoming prevalent among Christians, that those who spend their strength in *hoarding up the treasures of their stewardship*, will incur of *necessity* the charge of *unfaithfulness!* This impression is either true or false. Reader, what think you?

For the Western Recorder.

Mr. Editor—I have read in your paper, from time to time, the transactions of Congress relative to the Sabbath question, with no common emotions of anxiety. The marked indifference which the members of that body, with few exceptions, have manifested towards that best and holiest of days, is calculated to fill the mind of the sincere Christian and the enlightened patriot, with the strongest feelings of regret and solicitude. Let the Sabbath be desecrated, and finally blotted out from our national proceedings, and from the general face of society, and this will be the end of all our civil and religious privileges.

But when I read in your paper, that "both houses sat until sunrise on Sunday morning," I said to myself, this is at least *consistent*, after all that has taken place. Congress did not finally rise, without leaving us a practical comment upon the principles it has adopted and promulged. Were the police of one of our populous and flourishing villages, who should have been memorialised in behalf of the preservation of the Sabbath, to leave it to a *libertine and an infidel*, to make out a report on the subject, for general circulation, we should not afterwards be in the least surprised, to see the whole body, in their own proper persons, set an example of sabbath-breaking, equal to the one which now stands recorded on the journals of our national legislature.

The contempt which has recently been cast upon the Sabbath by our Congress, is immeasurably great; and it is time for the people to speak out plainly, and in a voice that will not fail to be heard. The ignorant, the wrong-headed and the unprincipled, may tell us about the wisdom and the liberality of such a course; but the great Lawgiver of the universe views the subject very differently. He *expects the nations to regard* his Sabbaths; and upon whatever pretext they break their allegiance to him, he will not hold them guiltless.

Your's, &c. JUNIUS.

From the Mirror & Observer.

CATHOLICISM IN THE UNITED STATES.

We have occasionally, from time to time, directed the attention of our readers to the efforts made by the Catholics, to extend the influence of the Roman Pontiff in our land. But we have never laid before them a full history of the number and condition of the popish churches among us, because we have never had the means of preparing such an account. The evil has now grown to an alarming magnitude. The Christians of our land have never realised the extent of it.—They have never felt their danger, and while they have been slumbering and sleeping, the wily Jesuit and the crafty Dominican have crept in and scattered the seeds of popery in all parts of our land. Nor have these seeds fallen upon a barren soil. They are springing up in rich luxuriance in our western states, and promise to yield there a rich harvest, unless they are cut down before they come to maturity. From "a historical and statistical view of the Roman catholics in the United States," contained in the last Quarterly Register, it appears that they have, in the United States, one archbishopric, located at Baltimore, called by the Papists, "the Rome of the United States;" and eleven bishoprics, viz. that of Boston, which comprehends the six New-England States; that of New-York, which comprehends the state of New-York, and the northern part of New-Jersey; that of Philadelphia, which includes Pennsylvania, Delaware and a part of New-Jersey; that of Richmond, which comprises the whole state of Virginia; that of Charleston, comprehending North-Carolina and Georgia; that of New-Orleans, comprising the states of Louisiana and Mississippi; that of St. Louis, comprehending the state of Missouri, and the territory of Arkansas; that of Bardstown, comprising Kentucky, Tennessee, Indiana and Illinois; that of Cincinnati, which includes the state of Ohio; that of Detroit, which comprises Michigan proper, and the northwestern regions; that of Mobile, which comprehends Alabama and West-Florida.

There are also about 230 priests, scattered throughout the country; some permanently settled over parishes, others acting as missionaries, teachers, &c.

The Catholics have, moreover, seven ecclesiastical seminaries; ten colleges and collegiate institutions; several academies for boys; twenty nunneries, to which are attached female academies, besides numerous other charity and primary schools under the instruction of priests and nuns.

Their number, according to the estimate of the late council at Baltimore, is 500,000. The Catholics have several presses under their control, and publish weekly papers at Boston, Hartford, and Charleston.

So perfect is the system of organisation *already* commenced! The Catholics have divided out the whole land, and if they have not yet gained possession of the whole, they surely have made it manifest, by the regular and extensive plan of operations which they have commenced, that their ambition is not limited to one state, or one section of our country, but that they mean to extend the influence of their Pontiff throughout "all the length and breadth of the land." And can nothing be done by protestant Christians, to stop the progress of their efforts? Yes; they can be stayed. Popery cannot thrive in New-England. There is too much light and knowledge here for it to find a hiding place. The bible is read too extensively, to admit the unscriptural tenets of the church of Rome, to acquire an extensive credence among us. Let us, then, diffuse the same light and knowledge over all parts of our land, and the darkness and superstitions of popery will flee away. The Papists are making their mightiest efforts in our western states, and there they meet with the greatest success. There they are sending out their missionaries; there they are rearing up their ecclesiastical institutions, their colleges, convents and schools; there the priests are gradually gaining the affections of the people, and extending their influence in all classes of society; and there, in the heart of our country, unless something be done speedily, the Catholics will acquire an ascendancy, which will be felt in all parts of our land. "In view of these facts," says the New-York Observer, "what shall be done? We take it for granted that every true Protestant will say the efforts of the Catholics must be counteracted. Learning is power; and whoever controls the seminaries of learning in the western country, will have great facilities for controlling that country; and they who control that country will soon control the whole country. How then shall these efforts be counteracted? There is but one legitimate method. If Catholics establish colleges on the narrow principles of their faith, Protestants must establish more and better colleges. If the Jesuits send over swarms of missionaries and teachers, we must send from our northern hive larger swarms of better teachers and more devoted missionaries. We must increase light, until nothing can live which will not bear its full blaze. And what we do, we must do now, remembering for our own encouragement, those words of Bishop Fenwick to his catholic brethren:—"*If the protestant sects are beforehand with us, it will be difficult to destroy their influence.*"

From the Connecticut Observer.

"UNION OF CHURCH AND STATE."

Who began and continues the cry, that there is danger of a union between church and state, in this country? The very men who more than all others have made use of religious prejudices and denominational differences and interests, to gain political ends. The intriguing and corrupt demagogue, who would destroy all religion, and the state too, for the sake of office, leads the van in this crusade against the church. Yes, the political demagogue, who would strain every nerve to unite presbyterianism even with the state, if it would pave his way to office, is now the loudest in croaking of danger. So long as it was easy to manage denominational differences, so as to advance their interests, demagogues saw no such danger. And from various circumstances it has not hitherto been very difficult thus to manage. But lately, Christians of various denominations have taken a deep interest in advancing the kingdom of Christ. Religious principles and feelings are beginning to have such an influence on the mass of Christians, that it is no easy matter to array them against each other, and make them fight each other, for the sake of elevating demagogues to office. Demagogues are alarmed at this state of things. Something must be done, and something effectual, or one great field of political intrigue will be closed against them. What shall be done? Why the most natural thing in the world. The danger springs from the growing harmony among different denominations, arising from a similarity of efforts in the cause of christian benevolence. Denominations, while they retain their separate organisation, are approaching too near together in action and in spirit, to suit those demagogues who wish to keep them assunder, in order to effect their own selfish schemes. The expedient would suggest itself to one who had not threaded all the mazes of management and intrigue. Select some one denomination; cry out that it is aspiring after an ecclesiastical establishment, and intends to bring all other denominations into bondage. This will arouse the fears and jealousies of other denominations; and to avoid the threatened evil, they will consent to continue under the management of these disinterested men, who have snuffed the danger afar off, and warned them against it. This, we have no doubt, is one great cause of the reiterated cry which is heard all over the land, that there is some hidden plot on foot to subjugate civil to ecclesiastical power. The authors of this charge have too much sense to believe it themselves; but they can persuade the credulous, and while despising their credulity, make them the tools for accomplishing the schemes they have laid to secure office and emolument, or to advance sectarian purposes. Thus demagogues and some others go on, protesting against mingling things ecclesiastical and civil, while at the same time they are doing all they can to mingle them, so as to rise into notice. There is not a class of men in the community who would grieve so cordially at seeing Christians harmoniously pursuing their course together towards heaven, as these to whom we have referred. There is not another class in the community which sees so quickly the effect of benevolent operations, in freeing the minds of Christians from prejudices against each other. There is not another class which judges so accurately of the effect of these operations, in withdrawing Christians from the reach of the influence of demagogues and unprincipled men. Their craft is in danger; and no wonder they are willing to convulse both earth and sky to preserve their empire. It is to be hoped that Christians will soon learn to trace their anxiety to keep the church clear from the state, to its true source, and to estimate their zealous warnings at the true price.

The Protestant thinks that the Jesuits have been instrumental in raising this cry about the union of church and state. It is indeed a singular fact, that these complainants never have any suspicions against the Catholics—a denomination, which, after all, are more numerous than any other, and infinitely more desirous of obtaining the civil power.

TEMPERANCE.

IN SCOTLAND.

The temperance cause is making rapid progress in Scotland. On the 8th of March, a meeting was held in Glasgow, at which Rev. Mr. Fraser, of New-York, gave an account of the origin, plan and success of the Temperance Societies in America. He was followed by Professor Edgar, of Dublin, the Irish apostle of temperance, and by Rev. Mr. Beattie. The meeting was crowded to overflowing, and another meeting was appointed to be held the next day, for the accommodation of gentlemen who were unable to gain admittance. On the 22d of March, Mr. Fraser preached on the subject of temperance, before a meeting of the Glasgow Temperance Society. From a report of this Society, it appeared that they had already circulated 130,000 tracts; that societies had been formed in various parts of Scotland, containing in all not less that 1400 members, and of these not less than 120 had formerly been intemperate. The effort was just commenced, and it was expected the number would be doubled in a few weeks. Two meetings were subsequently held, both of which were addressed by Mr. Fraser.

TO FARMERS.

The following seasonable advice we find in the Middletown (Con.) Sentinel:—

"The season of the year is approaching, when the old adversary, who has destroyed so much of our profits, and broken our tools, and beaten our cattle, will be hovering about our farms, and offering his services. His name is *Strong Drink*. But he is strong only because he overthrows. He makes no man strong. We want none of his help. Our hoeing and haying and harvesting will be done better without him than with him.—The times are hard, and he is an expensive companion. He will cost us more for the summer, than all our taxes for the year.—Let us, therefore, at the outset, all resolve that we will not employ him. Whether we belong to Temperance Societies or not, like them or hate them, no matter; let us, this year, have nothing to do with rum or whiskey. "A Brother Farmer."

GREAT DISTRESS!!

Not long since (says a paper published at St. Albans, Vt.) an elderly female came into this village, bearing a pail filled with butter. In appearance she was not the most respectable, her countenance giving almost certain indication of the article she wished to barter her butter for. She was seen passing up and down the village some two or three hours, calling at every door that gave any sign of "strong drink" within; but to all her inquiries could get no other answer, than "We do not keep the article." At length, in the bitterness of despair, she exclaimed, "O dear! what shall I do? I have come all the way more than fifteen miles, to get a little *whiskey*, and there an't a drop in the whole town!"

Newmarket, N. H.——The temperance cause prevails. In the church, if we remember aright, every male member comes under obligation totally to abstain from ardent spirits. As might be expected, much is accomplished, though much remains to be done. In 1828, 10,000 gallons of spirits were sold at the village, for consumption. Now two stores have shut it out entirely, and the whole business is greatly diminished.—*Christian Mirror.*

The Methodist New-England Conference has formed itself into a Temperance Society, and resolved that the preachers in the conference be requested to preach on the subject at least once a year, in their respective congregations.

INTELLIGENCE.

GLEANINGS FROM THE FOREIGN JOURNALS.

Condensed from the Baptist Christian Watchman.

Calcutta and Vicinity.—Rev. Mr. Thomas, and Rev. G. Pearce, and his brother W. H. Pearce, preach occasionally in adjacent villages. Rev. Mr. Carapeit, and a native preacher, whose name is Soogatulle, are auxiliaries in the same work. Mr. Thomas remarks, that Mussulmen, or Mahomedans, are violent in their enmity to the gospel, and treat the most solemn subjects with great levity. He has, however, on such occasions solemnly addressed their consciences, and reproved them, with a tenderness, but firmness, which they could not resist. He finds them not only ignorant of the bible, but grossly ignorant even of their koran.

Bonstollah.—This is a valley east of Calcutta. In it, Rev. Mr. Carapeit has begun an evening school for adults, where he finds good opportunity to communicate religious instruction. He has visitors from distant villages; one Sabbath, 23; the Sabbath before, eighteen came, professing to be inquirers, and giving in their names. Some of them had heard the gospel before. One, a school-master, has resolved to forsake his idolatry, and become a Christian; and has renounced his caste.

Village Preaching.—Rev. Mr. Penny, one of the baptist missionaries in Calcutta, writes, July 20, 1829, that the villages east of Calcutta continue to prove an interesting field for missionary labour. The people are generally fishermen or husbandmen; and on account of their poverty, but little under the brahmins. The landholders, however, persecute them. This reminds us of James's interrogatory, "Do not rich men oppress you?" Ah! how often do riches swell the heart against a self-denying christianity, and its friends! Mr. Penny remarks on the pleasing fact, that special prayer-meetings for missions have been commenced in Great-Britain, and on the remarkable occurrence of this attention in the villages about the same time. The missionaries seem to exult in the hope, that India will soon submit to Christ. In Calcutta, Cutwa, Monghyr, Dinapore, and Burmah, Mr. Penny says, "they are actually gathering the first fruits." And he asks, "Why may we not expect success equal to what our brethren witness in Jamaica?"

Monghyr, India.—Rev. Mr. Leslie, the memoir of whose wife is just published in our city, is labouring in this place with happy success. In a letter to Mr. Dyer, secretary of the English baptist mission, July 7, 1829, he informs, that in the previous month, five had been baptised, and added to the church there; four were Hindoos. The baptism was administered in the great river Ganges.

[The heathen have long been in the habit of plunging themselves and their children into the Ganges.]

Dinapore.—Among the English soldiers at Dinapore, great things are doing. Sixteen had been recently baptised; Mr. L. was requested to visit there, and baptise seventeen more. It seemed to resemble a day of pentecost.

Baptist Home Missionary Society, England.—This Society now employs thirty-six missionaries, besides affording aid to upwards of forty stated and occasional ministers of the gospel, whose labours are carried on at about two hundred and fifty stations, situated in forty-one counties in England, Wales, and adjacent islands. Since the commencement of these exertions, upwards of one hundred and thirty Sunday schools have been established by the agents of this Society, in which many thousands of poor children have been gratuitously instructed in the knowledge of the holy scriptures, "which are able to make them wise unto salvation."

Christian Instruction Society, London.—Its anniversary was held March 9, 1830. In connexion with fifty-six similar associations, 1100 gratuitous agents are constantly employed in visiting 27,000 poor families.—Sixty-six prayer-meetings or preaching stations have been established, having an average attendance of 2000 persons on the Sabbath, who would not probably attend any other meeting. In three months, 300 children had been procured for Sunday schools. Bibles had been circulated in many instances among the poor, and relief in poverty been afforded to more than 1500 distressed persons. Rev. John Pyer, late of Manchester, was to be recognised as the city missionary of this Society, April 21.

FRANCE.

Extract of a letter from Colany Nec, a distinguished evangelical minister in France, to Dr. Ely, stated clerk of the General Assembly of the Presbyterian Church in the United States:—

Dearly beloved Brethren.—We love you in our adorable Saviour, with a tender and cordial affection. We rejoice to learn that his name is exalted by your means, and among your fellow-citizens. We praise him for the progress which the gospel has made in your happy country. We beseech him to bless the design which you have formed under the influence of his Spirit, of supplying with a bible every family in the United States within the period of two years. His word will not remain unfruitful. It will produce, sooner or later, all the effects for which it has been sent. Wherever these great truths of the bible are received and professed, they will be evinced by zeal, and love and life. Of this we enjoy the blessed experience in Europe, as you do in America. I am persuaded, dear brethren, as you are yourselves, that if every minister proclaimed these truths with fidelity from the pulpit, and from house to house, we should witness the same revivals which occurred in apostolic times. Let us then pray our glorious Saviour to cause these blessed days to dawn again upon his church. He favours us even now, by making us witness of the great things which he has wro't in the world by his Spirit and his word.—Blessed are our eyes, to see the things of which we hear. You will, I doubt not, hear with gratitude that the Lord continues his work in my parish, and in many other parts of this great kingdom. There are at this time in France, nearly fifty ministers who preach Christ and him crucified, who is always to the Jews a stumbling-block, and to the Greeks foolishness; but to those who are called, the power of God. Sunday schools are instituted in various churches; and we hope that after your example, bible clases will also be introduced amongst us. Your christian and fraternal correspondence, in this respect, as well as in others, has been highly beneficial to us.

From the Southern Religious Intelligencer.

SLAVE TRADE.

By an article in the second number of the Liberia Herald, it appears that the slave trade is continued on the western coast of Africa with unabated rigour. The Herald states, on the authority of a gentleman from Sierra-Leone, that no less than eleven slave vessels were there, waiting for the sitting of the court of mixed commission, many of which had been sent in within a few weeks, by the activity of British cruisers. One of them contained at the time of her departure, 500 slaves. This number was continually reduced by death—six or seven dying daily!

The editor remarks—"Our readers generally are aware of the settlement of a Spanish slave trader, at Little-Bassau; but few of them know of the cruelties which this tyrant has exercised over the poor and helpless victims of his rapacity. He styles himself Don Magill, lord of the sun, moon, and stars, and ten thousand dollars; he has his horses and *carries*, cows, sheep, and a place, withal, to cover his imperial head. Like Robinson Crusoe, he is "lord of all he surveys," and the wild Bushmen stand amazed, to see this "last hope" of Adam's race act the monarch, and consider it an honour, like the followers of the grand Lama, to be permitted to kiss even his great toe. But as we have already said enough concerning this man of straw, we shall present our readers with a few of his royal acts.

"It is but recently that this "lord of ten thousand dollars" ordered one of his slaves to be bound hand and foot to a post, in one of the thatch houses of the country, and the house to be set on fire. About the same time, another was lashed on a cannon, which was loaded and fired! Will such facts be believed in this enlightened age? Does not human nature shudder, when we reflect and know, that the greatest enemy to man is man!"

British Bible Society.—The anniversary celebration of the British Bible Society was held in London on the 5th May, Lord Bexley in the chair. The Treasurer's report stated the Society's receipts for the year, at the enormous sum of £84,610 sterling; the expenditures at £81,610. The number of bibles distributed in the same time, was stated to be 434,432. Among the interesting particulars communicated, it was mentioned that the Jews of Frankfort had applied for bibles; that in Sweden 283,787 had been distributed, and that the Society were about to print the old testament edition of the psalms in the Esquimaux language. Rev. Dr. Milnor, pastor of St. George's chapel in New-York, was present at the above named celebration.

Mission to Africa.——We understand that Rev. Mr. Skinner, who is soon to leave this country for Africa, under the direction of the Board of the Baptist Convention of the United States, as a missionary; and Rev. Mr. Jones, who is likewise to leave this country in a few months, as a fellow labourer with Mr. Judson, will pass some time previous to his embarkation, in this state and vicinity.—*Hartford Sec.*

General Synod of the Reformed Dutch Ch'h. This body met on the 2d inst. at New-Brunswick, N. J. Rev. Dr. Knox, president of the last synod, delivered the synodical sermon from Acts xx, 26. "I am pure from the blood of all men."

The report of the Theological Seminary was read, from which it appeared that the whole number of students during the year has been twenty-four; of which nine had been recommended for their professoral certificate. During the past year, $949.85 have been expended on thirteen beneficiaries, pursuing their studies in the literary or theological institutions in New-Brunswick, and in respectable academies.

The report of the managers of the Missionary Society represents, that during the year, they have aided twenty-two churches, and supplied thirteen missionary stations. The receipts were $4,604.11, and the expenditures $3,494.37. Of the above receipts, $1000 was the bequest of Lawrence Proudfoot, of New-York. A report was presented from Rev. J. F. Schermerhorn, the general agent of the Society.

From a list of vacant churches, it appears that there are in all fifty-eight churches which need missionary aid; that out of this number, thirty-four have been supplied with the gospel the past year, and that twenty-four churches still remain to be supplied. Rutgers college has 62 students.

A translation of the Dutch minutes of the Synod from 1791 to 1793 were presented, and it was resolved to publish them, if subscriptions enough were received to pay the expense.

The Synod resolved to observe the same day agreed upon by the General Assembly of the Presbyterian Church, as a day of fasting and prayer, because of the pravalence of the sin of sabbath-breaking.

The following resolution was adopted by the Synod:—

Resolved, That a second committee of missions, with like powers, be forthwith constituted by the General Synod in the bounds of the particular Synod of Albany, (except the classis of Ulster, which shall be attached to the first committee of missions), to consist of fifteen, to be annually appointed by the General Synod, and that the following persons constitute the said committee, viz: Rev. J. Ferris, J. Ludlow, R. Bronk, J. N. Wyckoff, J. H. Van Wagenen, John M'Kelvy; and Messrs. Stephen Van Rensselaer, Stephen Van Rensselaer, Jun. John R. Bleecker, John I. Ostrander, R. V. De Witt, W. C. Miller, Gerrit Gates, A. F. Lansing, George Young.

The following statement shows the number of churches and ministers, with their increase from 1771 to 1830:—

Years.	*Ministers.*	*Increase.*	*Churches.*	*Increase.*
1771,	22		about 40	
1784,	30	8	57	17
1800,	60	30	137	80
1815,	79	19	154	17
1829,	149	70	184	30
1830,	159	10	194	10

Savings from Self-Denial.—Dr. Rice, of Virginia, to illustrate what can be done by small means, related an anecdote of a poor widow whom he met with in Philadelphia a few years since, while acting as agent to solicit funds for the Virginia Theological Seminary. She had been at the monthly concert, and after hearing some remarks on the widow's two mites, came to the conclusion, *that nobody is too poor to do something, who is not too poor to practice self-denial.* She accordingly addressed him a letter expressing this sentiment, and enclosing one dollar for the Theological Seminary. "That dollar, added Dr. R. is the best donation which our institution ever received. When I went home I read the widow's letter to the students, aud they were so much affected by it, that they immediately reduced the expense of their board, from $80 to $65, and afterwards to $45, and the saving in consequence, has already been at least $1500!"—*N. Y. Obs.*

South-Middlesex Conference of Churches in Massachusetts.—This Conference contains ten churches. Three of the churches have separated lately from the congregations with which they were connected, viz. Framingham, Sherburne and Berlin. In each of these churches there are very encouraging appearances of a revival of religion. The more they have been oppressed, the more have they humbled themselves before God, and felt their entire dependence on him. God hath not left himself without a witness that they were suffering in his cause. The prospects of the church in Farmingham were never so encouraging as at the present time. Since the last meeting of the Conference, ten have been added to the church; eighteen are shortly to be received, and there are fifty or sixty inquirers. In Berlin, there have been eight or ten conversions during the past winter; and in Sherburne we hear a sound of an abundance of rain.

There is an advance in evangelical truth in all the churches belonging to this body. These churches are coming up to the help of the Lord, against the mighty, with a more determined courage than they have done at any former period of their history.

The following resolution was unanimously adopted:—*Resolved*, That this Conference regard with pleasure the change which is beginning to take place in the community in respect to mourning apparel, and that they recommend the subject to the serious consideration of the churches connected with this body, and the adoption of such measures in regard to it, as may be deemed practicable.—*Bost. Rec.*

Teachers' Meeting.—We learn by the Traveller, that a large meeting of the friends of schools, from several of the New-England states, was held at Columbian hall on the morning of election day and the day following, to consult upon measures to improve the schools. Mr. Holbrook proposed the expediency of meetings in the several counties to be held soon, to be attended by the teachers of primary schools. It is intended to have a collection of the children in each town, where the meetings shall be held, that there may be exhibited through them a specimen of the infant school system. This measure was warmly approbated by gentlemen from nearly every county in this state, and from some of other states.—*Bost. Ch. Watch.*

The Biblical Inquirer.—Messrs. Stuart and Stowe, of Andover, have given public notice, that the patronage extended to the proposed Biblical Inquirer, has not been sufficient as yet to warrant the commencement of the work. Further measures will therefore be suspended, till the Biblical Society shall convene in September, at the time of the annual examination of the seminary.—*Boston Rec.*

Rev. *John M. Ellis* was installed as pastor of the presbyterian church in Jacksonville, Ill. on the first Sabbath in April. An appropriate discourse was delivered by Rev. John G. Bergen, of Springfield. We believe Mr. E. is the second presbyterian minister who has been regularly installed in this state.—*Western Obs.*

The managers of the late fair at Charlottesville, Va. have forwarded by Rev. Mr. Bowman, the sum of $500, as a donation to the American Colonisation Society.

REVIVALS.

We gave a week or two since, a few details respecting the work of grace in this village, the winter past. There are several places within a few miles of us, that have been still more highly favoured. Would it not be well to record some grateful notice of the power and goodness of God, as there displayed, in the conversion of sinners, and the quickening of his professed people? We do fear, and greatly fear, that the neglect of furnishing such details arises, for the most part, from some principle or motive, which the Lord will never approve. Whose work is it, that Christians are so backward to acknowledge? Is it their own work, or the Lord's?

The season is still precious in some of the places around us. A ministers' meeting was held a few days ago at Floyd, which was one of peculiar interest. The work is still powerful in this town.

Since writing the above, a friend informs us, that the work is assuming a very encouraging character in the two presbyterian societies of Trenton; and that in Camden, there are at the present time some rather favourable appearances.

Le Roy, N. Y.—From Rev. Elihu Mason, to the Secretary of the Home Missionary Society:—

"The revival commenced in this place about the first of January last, and has continued ever since. It is necessary to state the previous measures that were pursued, to give a just idea of this work. It is now two years since this church was formed, which consisted of eighteen members. At the time of my installation, fifteen months ago, the church kept a day of fasting and prayer, and bound themselves by solemn promise to meet once a week on Saturday evening to pray for a revival, which promise was regarded until they were heard and answered. There was an apparent seriousness upon the minds of the congregation during the most of last summer and fall; and a few individuals were gathered into the fold. On the evening of new-year's day, our young people met for a ball; the members of the church met, at the same time, at my house, to pray for their salvation; and some of the giddy number were powerfully convicted that very evening, while pursuing their carnal pleasures. The next Sabbath was our communion season; four individuals were admitted into the church. It was a most solemn day, and the preached word had great effect. At our evening conference a number were convicted of their sins, and begged the prayers of God's people. Backsliders humbled themselves before the Lord, and all present seemed to be deeply affected. The week following will long be remembered by the people, as a time when God appeared in his glory to build up Zion. Between thirty and forty were hopefully converted to Christ, the most of whom, unknown to the church, had been inquiring for some weeks. Almost every family were brought to consider their danger without an interest in Christ. Meetings were full to overflowing; and the voice of joy and praise was heard in the tabernacles of the saints. The greatest number of conversions have been among those who are settled in life. A few of our Sabbath school children, and a number of people from fifty to eighty years of age, are the subjects of this work. It has been from the beginning a deep, solemn, heartfelt work, free from all excesses, as far as our denomination is concerned; and our methodist brethren, who have a society west of us, two or three miles, have conducted their meetings with propriety, and have received twenty-eight to their communion. Eighty-eight since the first of January have joined this church, and six had joined before; making in all ninety-four. Among ourselves and the methodists there may be sixteen who entertain a hope in Christ, who have not joined themselves to any church. Fifteen have joined the church by letter since I came here. I would just notice, as one means which has been peculiarly blessed, frequently visiting from house to house. All the families have been visited three or four times during this revival, either by myself and neighbouring ministers, or by members of the church.

"From the commencement of this work, the Lord's people, in public and in private, have wrestled in prayer, like Jacob, for the conversion of sinners. They have been greatly united in their hearts, and in their efforts to promote this work. The members of the church and the methodist brethren were greatly united, in preaching to the people the total depravity of the human heart, and Christ as the only Saviour of lost men. As one man they insisted upon immediate repentance, and faith, as the only condition of salvation, and that they were wholly dependent upon the Spirit of God to accomplish this work; and furthermore, that unless they repent and believe, they would be justly condemned for their rejection of Christ and his salvation."

Malletts' Creek, Michigan.—A revival is mentioned at this place, which commenced in the family of a deacon. Two of his children were previously pious. The remaining four are subjects of the work. There were about fifty inquirers. One of the first efforts in the temperace cause within the territory, had been made at this place.

The following article, from a distant and an unknown correspondent, contains some rather strong assertions; but are they not all abundantly true? Let the reader judge:—

For the Western Recorder.

Two *Reasons why some Churches are not blest with Revivals of Religion.*

First, the churches are depending upon the exertions of their ministers.

Nothing is more common than for a church to feel, that after they have settled a pastor, they have done their whole duty; and that it is his business, and his *exclusively*, to attend to the spiritual concerns of his congregation. Some professed Christians, when they have been exhorted to activity in the cause of their divine Master, have gone so far as to say, we pay our minister, and it is his duty to attend to these things. They seem never to have known, or at least to have forgotten, that as Moses was dependent upon Aaron and Hur to stay up his hands, so the watchmen upon the walls of Zion, at the present day, are in a great measure dependent upon the prayers and activity of the churches, for success in their labours.

Says a certain minister, upon being interrogated as to the reason why so few souls were given as seals of his ministry, "I have lost my prayer-book." "What," asked the person who put the question, "do you make use of a prayer-book?" "My church," replied the man of God, "is my prayer-book; but of late she has neglected to pray for me; and that is the reason why my labours are not blessed." With how many ministers in our land, may it be said, with the same truth as of the one just mentioned, they have lost their prayer-book, and therefore their labours are not blessed. A church that would enjoy a revival of religion, must pray for their minister, not only, but they must co-operate with him. Prayer without action, like faith without works, is dead. Nay, it is impossible to offer up the effectual fervent prayer of a righteous man, without accompanying it with a vigorous exertion to obtain that for which we have prayed. One might as well attempt to preserve the body in a healthy state without exercise, as to preserve the spirit in a correct, prayerful frame, without activity in Zion's cause. Facts, and the holy scriptures, teach us, that a prayerless and inactive church, who are relying upon the prayers and the activity of their minister, need never expect a revival of religion. God never said, let your minister ask for you, and you shall receive; but the promise is to each individual Christian and to the church collectively, "Ask, and *you* (*not another*) shall receive."

But another reason:—Ministers become proud of their mental endowments, and depend upon their own powerful preaching, and their own exertions, for a revival of religion, rather than upon God.

Here, perhaps, it will not be amiss to mention the fact, that pious editors, and the church of God, as a whole, did much to excite pride, and to promote the above mentioned frame of mind in our clergy. How common it is to see the performances of ministers eulogised in such a manner, as (if they did not possess a very unusual share of grace) must make them proud as Lucifer. Thus I fear, that in the day of judgment, the blood of many souls will be found in the skirts of *pious* editors; and the reason why many a church has not enjoyed a revival of religion, may be traced back to some eulogy passed upon her minister, which may be found in some one or more of our *religious* journals.

But eulogising ministers is not confined to editors. It is practiced by other Christians, by members of their own churches. It is very natural for a church, by virtue of their attachment to their minister, to think that in point of talent he excels most others. Were they satisfied with *thinking* it, *merely*, it would be a happy circumstance; but they are not. They think *aloud*, so *loud* that their minister hears them; and this is calculated to feed his pride, and thus to prevent the outpouring of the Spirit of God upon his people.

Let no one suppose that I mean to insinuate that these causes are excuses for the pride of the ministers of the meek and lowly Jesus. Far be it from me. On the contrary, I do solemnly believe that the curse of the Almighty rests upon that minister, the pride of whose heart stands in the way of a revival of religion in his congregation. A Friend to Revivals.

SABBATH SCHOOL DEPARTMENT.

Special Effort for S. Schools.—The Columbian Star, in giving some of the details of the several meetings held in Philadelphia relative to this subject, presumed that the whole amount named in the pledges could not be far short of $26,000! This embraces the sums pledged by members of the Assembly, in behalf of themselves and congregations. The New-York Observer states, in reference to the subscriptions in Philadelphia, that "the whole amount subscribed in that city, is between $20,000 and $30,000, and it is expected, that before the effort is suspended, the amount will fully equal the latter sum." Between $40,000 and $50,000 then, it is probable, will be subscribed for this object in the two cities of Philadelphia and New-York alone, at the least calculation.

As to them agnitude of the undertaking, Dr. Rice estimated, (at the New-York meeting), the number of counties in the valley of the west, at 350, and reckoning twenty schools as necessary for each county, the whole number of schools required will be 7000. The number of

children which may be brought into these schools, he supposed, was at least 450,000, after deducting liberally for those in schools already established, and those who from various causes cannot be gathered in.

Mr. Patton remarked, on the same occasion, that the Home Missionary Society have one hundred and twenty-five missionaries now in this field, each of whom may be considered as a permanent Sunday school agent in carrying forward the special effort.

"The missionaries will not only establish schools, but *sustain* them. Without a living ministry, your schools, if established, would die in a year. Each of the missionaries of this Society is a Sunday school agent, made so by the instructions which he bears in his commission. It should be remembered, that in establishing gospel ordinances in the west, the Home Missionary Society have entered upon an enterprise which looks forward to the millennium, and mingles with efforts of the Sabbath School Union, and other benevolent institutions, an influence indispensable to their ultimate and permanent success.

"Rev. Mr. Lathrop, of Ohio, rose to say, that his joy on this occasion, was mingled with distress. He rejoiced at the spirit which was manifested, and the liberal contributions which were made for planting schools in every part of the great valley; but he feared there was a difficulty in the way, which would not be easily surmounted. He feared that the work would stop for want of suitable teachers. Mr. L. stated that he had some knowledge of the character of the population of the west, and he knew, that the teachers of these schools were not there; and unless Christians united in earnest and hearty prayer to God, that his Spirit would precede their agents, and prepare the people of that country to take charge of the schools, he should despair of the success of this enterprise. There was unusual silence in the house, while Mr. L. was speaking, and his remarks seemed to make a deep impression on the assembly."

Wastes in the West.—At the recent meeting in New-York, on the subject of Sabbath schools, Rev. William S. Potts, of St. Louis, stated some melancholy facts respecting the moral and religious state of some parts of the western country. In Missouri, the people are destitute, to a great extent, of common schools. The settlers on the frontier in that and other states, have for a long time been pressing on the heels of the savages, and are so scattered, that they have little intercourse with each other, and few opportunities of improvement of any kind. The character of the people is becoming widely different from that of their eastern brethren. Mr. P. stated, that infidels were availing themselves of the apathy of Christians, to sow tares in many districts. At St. Louis they have a regularly organised Society, which receives infidel publications from all parts of the country, and a depository from which they are diffused thro' the community. In the city of St. Louis alone, it is said, there were subscribers at one time, for 150 copies of the Free Inquirer. Mr. P. also stated that the Jesuits were very active in establishing schools and colleges in the western country, and that they were providing gratuitous instruction for children; and the question to be decided by us is, Shall we leave protestant children to be educated gratuitously by Catholics?

Rev. Mr. Young, of Lexington, Ky. commenced his address, by referring to the spiritual wants of the western country; and in illustration, stated that he was settled in one of its largest towns, and in the midst of a district forty miles square, which might be termed the garden of the west; a district exceedingly fertile and populous, and inhabited by a thriving and wealthy people; but even on this highly favoured spot, Sunday schools were almost confined to the town of Lexington. The whole number beyond the limits of that town was only six.—*N. Y. Observer.*

Fruits of S. Schools.—Mr. Beard stated, in the late meeting at New-York, for the special Sabbath School effort, that in the six years since the Society (General S. S. Union) was established, more than 10,000 scholars and teachers had become hopefully pious, and many of them were now preparing for the ministry.

A Work for Aged Christians.—At the recent anniversary meeting of the Massachusetts Sabbath School Union, says the Boston Watchman, Rev. Mr. Going, of Worcester, stated that a few years since, when on an exchange, he was surprised to see grey-headed men, and the generals and magistrates, persons of the first respectability in the parish, active as Sabbath school teachers; for that previously he had supposed that Sabbath school instruction had been, and must be, almost exclusively committed to the younger members of the church. He profited however by the hint; and from that time, the school in his congregation flourished. An aged man was appointed superintendent, and the most respectable and efficient persons were employed as teachers. The school secured more public favour; enjoyed the prayers of the church; and became an important means of salvation. During the last three years, more than 150 have been admitted into the church from the Sabbath school and bible class; institutions essentially the same, differing only as they impart religious instruction to learners of different ages. Of late his school has appeared much like an inquiry meeting. Not less than twenty-five are now indulging hope, and many others are seriously impressed.

A great error has been, the supposition that the benefits of Sabbath schools were not to be expected till after the lapse of several years.—Mr. G. believed that the direct object of Sabbath schools should be considered the immediate conversion of the children. This should be expected, and prayed for, and endeavoured.—Ministers, and churches, and Sabbath school teachers should feel, that whatever effects they produce, if the souls of the children are not converted, the design of the institution has essentially failed of accomplishment.

Try and See.—The Southern Religious Telegraph, after mentioning the organisation of a Sabbath school at Louisburgh, N. C. consisting of eighty-three scholars, adds as follows:—

"There is one thing remarkable, though not unnatural; that is, the people have heretofore been impressed with the belief, that a sufficient number of scholars could not be collected to form a school. But see how mistaken they were; for no sooner had the school commenced, than the children came voluntarily, with one consenting voice, and joined in the good service. Almost every child from the age of four to sixteen years, that lives within reach of the school, has become a scholar."

WESTERN RECORDER.

UTICA: JUNE 22, 1830.

Monthly Concert.—The General Assembly's letter to the churches, in reference to the monthly concert of prayer, which is found in our columns to-day, deserves something more than a mere hasty perusal. The recollection that so few attend the concert; that such dull prayers are offered; that the petitioners pray more for themselves, than for the object in hand, &c. when added to a consideration of the multiplicity and magnitude of the operations now carried forward by christian benevolence; all of which must depend, for their success, on the blessing of God in answer to the prayers of Christians; such reflections should seem abundantly sufficient to show the importance of reform in the churches relative to the subject. But there are other reasons, which our readers may examine for themselves. The Assembly, by the way, seem to take it for granted, that the men who do not convene once a month, to pray earnestly for the blessing of God to descend on a world lying in wickedness, do not pray much to the purpose any where else. Are they mistaken in this conclusion?

Our Rulers.—One of the darkest signs of the times in our political hemisphere, is, that while so many precious interests are depending, under God, on the character and conduct of our rulers, the latter are so seldom, if ever, made the subjects of special, earnest prayer among Christians. Well may the sabbath cause go against us, and the Indian question have a disastrous termination; if Christians, who know that the hearts of all men are in the hands of the Lord, will not even ask him to turn them, as the rivers of water are turned. See "Z.'s" communication, on the first page. Christians are expressly commanded to pray for all men in authority; and when such immense interests are involved as we have here alluded to, it must be peculiarly sinful to neglect the duty.

A Tract twice Blessed.—Such instances as the following, contained in a late number of the Boston Recorder, afford great encouragement to tract distributors. Is it not probable that the distribution alluded to, was accompanied with the breath of prayer?

"About six months ago, a pious lady in this city sent the "More than One Hundred Arguments for the Divinity of Christ," to a friend in a neighbouring state, desiring that he would give it a careful perusal. He has informed her that the Spirit of God has blessed it to the opening of his eyes on the glorious character of our Lord Jesus Christ, and the great atonement through his blood for perishing sinners.

"The same lady has since received a letter from another friend, to whom she sent the same tract, saying, that he should have cause of everlasting gratitude for what God had done for him, by the reading of that tract; that he had heretofore looked on the Saviour as merely man, and consequently with a guilty indifference; but now he sees him to be God over all, God manifest in the flesh for his redemption, and humbly hopes he has been brought to love and adore him with his whole heart."

"*Special Bible Effort in Georgia.*——The friends of the bible in this state are making generous efforts to supply every destitute family with the word of God, and there is a good prospect that the work will soon be done. They divide the state into districts, and assign a district to each of the principal towns. All denominations cordially and delightfully co-operate, and many men of the world have taken a strong hold of the matter. Savannah has nearly completed the work in nineteen counties on the sea-board; Augusta will soon have it done in eighteen more; and the citizens of Macon have undertaken for twenty more; making fifty-five in the whole. Twenty-one counties are yet to be taken up."

This looks well; but it is painful to reflect, that after all, the coloured people, embracing probably more than half of the entire population of the states, are virtually prohibited by law from the privileges of this branch of benevolence. The slaves are not allowed to learn to read.

"*Godfrey de Bulloigne.*"—When this great champion of the crusaders was inaugurated king of Jerusalem, he was offered a crown, which he meekly declined, saying, that he never would wear a crown of gold, in the place where his Soviour had worn a crown of thorns."

Christians, at the present day, would be equally wise, by refusing to indulge in the superfluities of life, through a remembrance that the Saviour, while on earth, "had not where to lay his head." We are called to a life of self-denial, not to the business of self-indulgence.

"When a subject of an ancient king presented a petition to him with a trembling hand, he frowned on him, and said—"What! dost thou present a petition to thy sovereign, as thou wouldst offer meat to a tiger?"

The prayers of wicked men, when they approach the mercy-seat in terror and unbelief, might receive a severe rebuke with far greater propriety. They have no confidence in the unspeakable goodness of God; but would, if possible, propitiate the Being, whom in their heart they are ready to accuse of cruelty and malevolence. No wonder that the "sacrifices of the wicked are an abomination." And yet, even these sacrifices, miserable as they are, the sinner is ashamed to render. They are quite too much for his proud heart, except now and then in case of deep distress.

Dedication.——The new Dutch Reformed church in this village, was dedicated on Thursday last. Introductory exercises by Rev. Mr. Schermerhorn; prayer by Dr. Yates, of Chittenango; sermon by Dr. Ludlow, of Albany; concluding prayer by Rev. Mr. Bethune; and benediction by Rev. Mr. Brouer.

The faithful steward will never be luxurious at his Master's expense; especially when he knows, or ought to know, that it would be detrimental to his Master's cause. Soon the voice will be heard, "Give an account of thy stewardship."

Dr. John D. Wells, as we are informed, has resigned the professorship of anatomy, in the Berkshire Medical Institution, at Pittsfield, Massachusetts.

Twelve young Jewish converts were baptised on the 14th of April last, by the Bishop of London.

For the Western Recorder.

A QUERY.

Mr. Editor—Not having seen the report of the anniversary of the American Bible Society, I beg leave to ask, if you know of any business which came before that Society, which was of so much importance, as to require any of its officers to *travel on the Sabbath?* If not, why was the name of one of its principal officers announced in this village, last Monday morning, as a *passenger* in the Sunday evening boat?

How is this, Mr. Editor? While week after week, you and your correspondents are ringing the changes through the land, giving no quarter to sabbath-breakers, or to the "unprincipled opposers" of the sabbath measures, scarcely a stage or boat arrives in this village on the Sabbath, without landing one or more of the *professed friends* of the Sabbath; while on Monday morning following, the thing is made as public as the doings of Congress, by persons who are interested in the sabbath-breaking establishments. "These things ought not so to be;" and if you will take the advice of a plain man, you will give the enemies of the Sabbath a little rest, and turn your attention to its *professed friends*, both at *home* and abroad.

A Lover of Consistency.

Utica, June 16, 1830.

Remarks.—We are of the opinion of our correspondent, that it is quite time to attend to the repeated instances of this nature, which are becoming so injurious to the Sabbath cause. Several examples of the kind have recently come to our knowledge; some of them very conspicuous; some very unexpected, and some very near home. It is high time to speak out on this subject; for such things admit of no apology, and they are not done in a corner.

NOTICE.

The semi-annual meeting of the Presbytery of Oneida, is to be held at Fairfield, Herkimer county, on the last Tuesday of the month, at 11 o'clock, A. M. By order of Presbytery,

ROB'T EVERETT, *Stated Clerk.*

Utica, June 20, 1830.

POLITICAL.

FOREIGN.

The latest dates from London are to the 7th of May. The King remained extremely ill, and it was believed that his situation was hopeless.

The London papers contain Paris dates to the 5th of May. Preparations for the expedition against Algiers were rapidly progressing. Gen. Bourmont had arrived at Toulon. The embarkation of the artillery and battering cannon was to be completed before the 15th of May.

DOMESTIC.

Robbery of the Mail.—On Tuesday evening, between 11 and 12 o'clock, as the stage was going west on the Schenectady road, about three miles from this city, the mail bag, containing the mails for Utica, Geneva, Canandaigua, and Rochester, and places on the branch routes, was cut open by some villains, and all taken therefrom, except the bag containing the Utica mail. The Utica bag was too large to be got through the hole cut in the large leather bag, and the robbers probably became alarmed before they had time to make the aperture larger. The mails which were stolen contained letters and papers for the following counties: Steuben, Tioga, Tompkins, Ontario, Livingston, Allegany, Cattaraugus, Monroe, Orleans, Niagara, Genesee, Yates, and a part of Erie. The probability is that the letters do not contain money to a larger amount than $400 or $500. The mail for Schenectady was under the driver's seat, and was therefore saved. The robbers no doubt intended to take off the large bag, but they were defeated in this, as it was secured by iron chains. The passengers, five in number, hearing some noise, called to the driver to stop. A man was seen running towards the woods, which were near, but as the night was very dark, no pursuit was made. There was no baggage in the boot. This is the first robbery or attempt at robbery ever made of any mail going west of Albany. The frequent robberies of trunks, of late, on the Schenectady and western turnpikes, force the conviction that an organised and strong gang of robbers are prowling about, and it calls for great vigilance. Our postmaster has offered a reward of $200 for the detection of the robbers.—*Alb. D. Adv.*

[On Thursday, after a diligent search, by Mr. Van Rensselaer, the postmaster, and other gentlemen, who volunteered their services, the three bags which were taken from the mail were found in a secluded spot, about a quarter of a mile from the road. The bags had been emptied, and the letters opened and rifled of the money they contained. On examining the letters, only four were found purporting to have contained money; and the whole amount was only $114. The letters on which the direction was legible, were forwarded to their original destination; but several of them were so mutilated as to render this impracticable.]

Salem Murder.—Richard Crowninshield, Jr. the murderer of Mr. White, hung himself in jail on Tuesday last, with two handkerchiefs fastened to the grates of his cell. He had often been heard to say he would never be hanged in public. George, his brother, was confined in an adjoining cell, and from some conversation between them, overheard by the guard, it is believed he knew of Richard's intention. It is supposed that this is the result of a deep laid plan on his part; and that as he was originally the only one indicted as principal in the murder, a new indictment must be made, in which the late disclosures would implicate Joseph J. Knapp, Jr. as principal, and prevent his being taken as state's evidence, and at the same time give George a chance of escape. In his cell were found two letters, just written, one to his father, the other to his brother George, bidding them adieu. In the letter to the latter, he moralises on the *shortness of the career of vice*, however prosperous it may at first appear, and warns all young people to be admonished by his fate, &c. He was 26 years of age.

Indian Appointment.—The President has appointed Gen. Erastus Root, and James M'Call, of Allegany co. formerly a member of the Senate of this state, as commisioners to settle the boundaries of certain Indian lands west of Lake-Michigan. The N. Y. Morning Herald says that a gentleman from Virginia is to be associated in this commission. The same paper gives some particulars of the object of this commission, from which we abstract what follows:—

A few years ago, a part of the Six Nations of Indians, resident in the western district of this state, purchased of the Winnebagoes, Menomonies, and Pottawatomies, for one mill an acre, a tract of country, including about two millions of acres, extending on both sides of the Fox and Menomonie rivers, south and west of Green-Bay. Subsequently, Gov. Cass made a treaty with the last mentioned three tribes of Indians, by which they ceded to the United States a large territory, which includes, as the Six Nations say, a great and valuable part of the lands which they had previously purchased. It is to settle this question that this commission has been appointed, and it is supposed that the matter will be determined by next October. The pay of the commissioners is, we believe, eight dollars a day, besides travelling expenses.—*Alb. D. Adv.*

Morgan Trials.—The special circuit court, ordered by the last Legislature, to be held in the county of Niagara, for the trial of certain indictments against individuals charged with being concerned in the abduction of William Morgan, commenced at Lockport, week before last, Judge Marcy, of the supreme court, presiding. The act authorises the court to continue in session, until the cases are all disposed of; there being a dozen or more persons, against whom indictments were found, nearly four years ago, and who have never until now been put upon their defence. Victory Birdseye, Esq. the special counsel, is in attendance upon the duties of his office. One hundred jurymen have been subpœnaed for the trials, and a great many witnesses on the part of the people, a number of whom are taken from this village, including Bruce and Whitney who were in confinement. *Ontario Repository.*

Heirs of Columbus.—Mr. Irving's abridgement of his life of Columbus, contains a note in which we find the following interesting statement relative to the descendants of this illustrious man:—

"While this abridgment was going to press, the author recived a letter from Madrid, mentioning a recent circumstance which may be of some interest to the reader of this work. The emancipation of the Spanish colonies in America has stripped the heirs of Columbus of all their property; insomuch that his last direct descendant and representative, the Duke of Veragua, a young nobleman of worth and talent, was reduced to extreme poverty. He instituted a claim upon the government for indemnification, which has just been allowed. A pension of twenty-four thousand dollars has been assigned him on the revenues of Cuba and Porto-Rico. It is a circumstance highly to his credit, that, in the time of his greatest distress, he refused sums that were offered him for various documents in the archives of his family, and particularly for autographs of his illustrious ancestor."

Justice sacrificed to Party.—The editors of the New-York Journal of Commerce have made themselves responsible to the public for the truth of the subjoined alarming statement:—

"In relation to the Indian bill, we have the best authority for saying, that the bill would have been rejected by a considerable majority, if the members had received any premonition as to the stand the President would take upon the Maysville road-bill. The decision was carefully concealed, lest it should endanger the passage of the Indian bill; and in the mean time, all the machinery of party was put in motion to induce the friends of the administration to subserve the views of the Executive. It was boldly avowed by some of the party, that they would never have yielded their private judgments to the solicitations of their party friends, could they have dreamed that the President would succumb to the south, and abandon his former established principles, for the purpose of vainly endeavouring to pacify South Carolina and Virginia."

Pleasant Travelling.——The Lady Clinton (safety barge) arrived on Tuesday from New-York, and returned again at 12 o'clock. Nothing can be pleasanter than this mode of travelling, and so far as quiet and perfect safety are desirable to gentleman and lady passengers, here they are to be exclusively enjoyed. Those who travel in haste sometimes repent at leisure, and while we wish to draw no invidious distinction as to the boats on the river, yet a regard to justice induces us to say that this safety barge offers very great comfort and security.—*Alb. Daily Advertiser.*

The body of Jared Canfield found.—It will be remembered, that some time ago, a lad who was clerk in Mr. Holmes' lottery office, New-York, was mysteriously missing. He had left the store at night to go home, with a considerable sum of money, and it was suspected that he had been robbed and then thrown into the river. A body identified to be his, was found on the 15th inst. on the Long-Island shore, near Governor's Island. The head was off, and from the marks around the neck, it is evident that a rope was tied round it, with a weight attached, and that that caused the separation of the head from the body. There was a wound under the collar-bone, and stains of blood on the shirt. A comb, two pocket-knives, a key belonging to Mr. Holmes' office-desk, and a handkerchief with the boy's name on it, were found on the body.

Chemung Canal.—The Comptroller has given notice that proposals will be received by the Canal Board until the 20th July, for a loan of $150,000, for constructing this work. The contracts have all been signed by the Commissioners, and the contractors notified of the fact. Mr. Hutchinson, the engineer, was expected on the line of the canal in a few days, to superintend the commencement of operations.

Free People of Colour.—The acting government of Louisiana, pursuant to a law of the legislature, passed March last, has issued a proclamation, dated the 24th April, commanding all free negroes, mulattoes, or other free persons of colour, who have come into that state since the 1st of January, 1825, to depart therefrom within sixty days after the promulgation of the act.

Church and State.—This much dreaded union has taken place at last, as we find by the New-England Palladium, that Mr. George *Stayt* is married to Miss Eveline *Church.*

Isaac Hill, whose nomination by the President as second comptroller of the treasury of the United States, was rejected by the Senate, has been appointed a Senator in Congress, by the legislature of New-Hampshire, for six years from the 4th of March, 1831, in place of Mr. Woodbury, whose term of office will then expire, and who declined a re-election.

We understand, says the Schenectady Cabinet, that the rail road between this city and Albany, will be ready for contracts about the middle of next month; after which the work will immediately commence.

At a court in Steuben county, week before last, Eliza Comstock was convicted of the murder of her husband, Wm. Comstock, by administering to him arsenic. She was sentenced to be hung on the 22d July.

The Indian Chief Tuskina has been tried at Mobile. A bill of indictment was preferred, containing two counts; one for feloniously attempting to stop the mail; the other for knowingly and wilfully obstructing its passage. The grand jury ignored the first count, and found a true bill on the second. On this a conviction was had, and the prisoner was fined by the court in the sum of one hundred dollars. Thus (says the Mobile paper) has ended an affair, trifling and unimportant in itself, but which, by the ridiculous exaggerations of two or three terrified travellers, and the peculiar aspect of our Indian regulations, has thrown the whole country into commotion, drawn out the troops of the government, and occasioned a parade and show of authority, that as the times are, would hardly be exceeded were the dissolution of the Union to be attempted.

The last Athens (Ten.) paper says, "The United States troops, we are informed, are on their march for the gold mines, on the head of the Hightower, Cherokee nation, to move the intruders from that place, in conformity with the orders from the war-department."

The U. S. ship Vincennes, during her cruise, spent at the northern Marquesa islands about two weeks, nearly two months at the Sandwich islands, and a month at the Society islands.—The favourable accounts heretofore received concerning the last, appear to have been fully confirmed by the facts presented to the view of our countrymen on their late visit there.

The National Intelligencer says—"We learn from a source well entitled to credit, that it is entirely erroneous, as to the route by which the President means to travel to Tennessee. Instead of going by way of Philadelphia, New-York, the New-England states, and the lakes, he will go direct to his seat in Tennessee."

The number of clerks in the departments at Washington, is upwards of two hundred and forty. Of these, one hundred and thirty-eight are employed in the treasury department and its dependent accounting offices, and land office, and fifty-nine in the post-office department.

A rumour was current in Philadelphia and New-York, on the 16th inst. that the Steubenville bank, Ohio, had failed.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 12th May, to the 17th June, 1830.

New-Hartford—Sabbath School, to educate heathen children, $1.63; Mrs. C. Risley, $4,	$5 63
Marshall—Hanover Association, by Mr. Anson Hitchcock, treas'r,	6 49
Utica—Gntlemen's For. Mis. Association of the 1st Pres. Church, by Mr. Moses Bagg, treas'r,	14 51
Norway—Mon. conc't, by A. Brownson,	11 00
Elmira—John A. Wyman, by Rev. John Barton,	1 29
Exeter—Mon. concert, by Mr. Storrs,	12 50
Trenton—Nathan Gurney, Esq.	1 75
Smithfield—From the Ladies, a box of clothing, for the mission at Statesburg, est. at $37, by Mrs. Hannah N. Huntington.	
Whitestown—A legacy, from Mrs. Lois White, dec'd, by J. Marsh, surviving executor,	50 00
Received from a "Friend of Missions," by the hand of Mr. C. Hastings,	100 00
Amount in cash,	$203 17

Also, received from the Pioneer stage-office, a box, directed to me. The owner is requested to give some information and instructions respecting it. ABIJAH THOMAS, *Agent.*

DEATHS.

In this village, on the 14th inst. Mr. —— *Howell*, aged 34.

On the 16th inst. Mrs. *Owen*, wife of Mr. Hugh Owen, aged 40.

In Genoa, Cortland county, Mrs. *Lettice Hitchcock*, wife of Deacon Jeremy Hitchcock. Mrs. H. was, in her family, in society, and in the church, a valuable woman. In her manners, sedate, cheerful, and unostentatious; in her house, prudent and industrious; she shone in all those virtues which shed an attractive loveliness over the domestic circle. Her piety was deep, pure, and uniform. In all the enterprises of benevolence she was zealously affected, and manifested her zeal, not in talk merely; not in occasional fits of generosity, breaking over the *ice* of prevailing covetousness; but in one connected, continued series of efforts, springing from the fountain of her principles and affections. She died not only in hope, but in the full assurance of hope. She spoke much of the glory of her Saviour, of the church of Christ, and anxiously warned her friends and attendants of their danger in neglecting the great salvation. She spoke much of the importance of *union* in the church; and looking forward with most animating anticipations of the glories of heaven, exclaimed, "O, what sweet prospects!" The holy lustre which beamed over all the circumstances of her last sickness, seems, as we look back upon it, like the calm, rich glow of beauty, with which the horizon is garnished, at the hour of sunset. Were the writer to seek an expression which would present her whole character in one period, more definitely than any other, he would select the inspired description of the wife of a deacon, (1 Tim. iii, 11), and say, She was "*grave, no slanderer, sober, faithful in all things.*"

At Middletown, Con. Mrs. *Jane Sage*, relict of the late Mr. Joseph Sage, aged 70.

In New-York, on the 12th inst. *Lemuel Smith*, Esq. attorney for the corporation. He fell down dead while pleading a cause in one of the ward courts.

In Bethlehem, Albany co. on the 7th ult. Mrs. *Janitjee Cook*, aged about 105. She resided with her father at Saratoga, when that settlement was destrroyed and burnt by the savages, during what was called the French war. By her own account, she was then fourteen or fifteen years old. She had lived with her husband, Adam Cook, upwards of seventy years. He died about ten years ago, at the advanced age of 96.

In Nassau, Rensselaer co. on the 27th ult. Mr. *Isaac Philips*, aged 89; a soldier of the old French war, and a patriot of the revolution.

In Herkimer, on the 8th inst. Mr. *Philip Helmer*, aged 90; a soldier of the French and revolutionary wars.

At Fort-Monroe, on the 3d inst. Mrs. *Harriet W. L. Kirby*, wife of Major R. L. Kirby, of the U. S. army.

At the farm which her great-grandfather tilled in Mohegan, Con. *Lucy Tantiquigion*, aged 97, leaving descendants of the 7th generation. Lucy was born in the 6th year of George the Second's reign, and retained in her memory many events of the early settlement of the white people, who came from beyond the great waters. She was descended on the maternal side from the royal family of Uncas, who gave to the Pilgrims the wampum of peace, and frequently wielded the tomahawk in their defence; and she was the sister of Rev. Samson Occum, the celebrated Indian minister.

At the River-Credit, Indian village, on the morning of the 16th April last, *Margaret Agetaunce*, the daughter of the late James Agetaunce, head chief of the Mississauga Indians. She was about 15 or 16 years of age, and had been long afflicted with a scrofulous disease, which ended in a decline or consumption.—Though young, Margaret had for some time been pious, and during a long and painful illness manifested much of the meek and chastened spirit of a humble believer, and which in the sight of God is of great price. She was much engaged in prayer while she could articulate freely; and to the last, professed to have peace, to love God, and to be happy in her heart. As it was evident on Saturday evening, that the young sufferer could not survive till Monday, several of the Indian sisters assembled to make her shroud before the Sabbath. Margaret awaked from sleep about midnight, and seeing them thus engaged, desired them not to work, it being wrong, as it was then Sunday morning. They were the last words she spoke, and she died in a few minutes. A reverence for the holy Sabbath, by this Sunday school scholar and converted heathen girl, was not forgotten in the agonies of death.

BOTANICAL LECTURES.

MR. F. EDGERTON proposes to give a Course of Lectures on the science of Botany, if sufficient encouragement is given.

Utica, June 15, 1830. 24

CODFISH AND MACKEREL.

JUST received, direct from Boston—
250 quintals Codfish,
50 barrels Mackerel.
PARKER & HASTINGS.

Utica, June 14, 1830. 24w3

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May 25, 1830.* 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.

PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

GRASS & CRADLE SCYTHES.

15 dozen superior Grass Scythes;
12 doz. do. Cradle Do.
For sale low, by PARKER & HASTINGS.

Utica, June 8, 1830. 23w3

PIANO FORTE WARE-ROOM & MUSIC STORE.

GEORGE DUTTON informs the Public, that he is receiving from the manufactories of Dubois & Stodert and Rob't & Wm. Nunns, an excellent assortment of Piano Fortes, which he offers at the New-York prices, from $160 to $400; and he begs the opportunity to say, that their instruments are too well known, to need any other notice concerning them, than that they are *here* offered for sale. Nor does the advertiser solicit the patronage of the public, further than his skill in selection and honesty in dealing shall justify, or the apparent satisfaction of all his former patrons and purchasers shall prove him deserving. Yet he nevertheless does not consider himself so infallible in taste and judgment, but that he will be very happy to have those who may wish to purchase call and examine for themselves.

All kinds of Musical Instruments, &c. as usual; and last, but not least, a GRAND CABINET ORGAN, built by Erben & Hall, of New-York, comprising the stops, dulciana, diapason, violano, and clarionet. It is voiced for the parlour; the tones of a richness and purity unequalled, and in point of elegance it challenges with safety its equal in this country; and it must be considered a great acquisition to the parlour of any gentleman attached to sacred, martial, or patoral music.

Utica, June 9, 1830. 23w6

AN AGRICULTURAL AND CLASSICAL SCHOOL

IS now opened in the town of Marshall, within one mile of Waterville, where youth will be thoroughly instructed in all the branches taught in the best Academies, on the most approved method. Youth will be received into the family with their instructors, take their meals with them, and be under their constant supervision. They will be removed from the temptations, vices and dissipations so prevalent in villages. All their recreations and exercises will be directed with a view to their future usefulness, to render them active, industrious, intelligent, and moral. The terms for board, tuition, &c. will be as low as are afforded in the best established schools. Employment on the farm, and in the mechanic shop, connected with the school, will be furnished for all who wish, for which a full compensation will be allowed. ELY BURCHARD.

Marshall, June 7, 1830. 23w3

FOR SALE,

A FARM, situate in Deerfield, about four and a half miles from Utica, on the road to Trenton Falls.—It contains about eighty acres of good land, about fifty of which are under improvement, and well watered. On the premises are a framed House and Barn, and other out-buildings, with a good orchard, containing about one hundred and fifty trees, cansisting of apples, plums and cherries. It will be sold on reasonable terms. Apply to the Subscribers, on the premises.

LINUS BIDDLECOME.
NEHEMIAH A. COBB.

Deerfield, June 14, 1830. 24w4

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known. From the numerous recommendations of the present work we select the following:—

By Rev. Mr. Whittelsey, principal of the Utica Seminary for Young Ladies:—"This is an admirable little book. While it happily conveys instruction, it also provides rational amusement, to the youthful mind. The youngest child that can read will not fail to be instructed by this work; and it may justly be placed among the most useful publications designed to facilitate the education of children. It is worthy of a place in every nursery, and in every primary school."

By the editors of the Albany Daily Advertiser:—"It seems to us to be one of the best elementary books ever written, and calculated most eminently to advance youth in the knowledge of geography. It contains nine maps, together with seventy-five engravings, representing the costume, customs, &c. of different nations, and views of noted public buildings. The questions and descriptions cannot but interest children; and being interested, they must learn." *Utica, June 15, 1830.*

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.

Utica, June 8, 1830.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by

April 6, 1830. [14] PARKER & HASTINGS.

POETRY AND MUSIC.

MR. HASTINGS—If the following lines have sufficient merit for a place in your paper, you are at liberty to publish them:—

NATURE—GOD.

I stood upon a rudely fashion'd cliff,
The work of Nature's Artist; which old Time
Had thickly sprinkled o'er with dark green moss
And crevices, that seem'd to mock the strength
Of that cohesive power, which regulates
The space, in which all things, inanimate
And animate, shall rest. The elements
Were strangely wild and reckless; like the horse
Of war, when mad with wounds, he rushes on
To death. The wide expanse of ocean's deep
Was tumbled into billows, into waves
Like mountains, huge and high, whose tops of foam
Burst in the clouds; whose base was beyond depth.
The zephyr-breathing air of June was gone,
And stern November's gale rush'd wildly by:
With every blast the melancholy tale
Of shipwrecks telling, while the shrill storm-birds
The requiem of the drowned sung, in sad
And mournful symphony. Yet, to complete
The imagery in these terrific scenes,
The sacred roar of God's artillery
Was heard, as oft the arrows of his wrath,
Borne on the swift-wing'd lightning's shaft, stoop'd down,
Like the majestic bird of Jove to sieze her prey.
The ancient, venerable elm, that tower'd
To heaven, was smitten to the earth. The high
And splendid mansion of magnificence,
Together with the hut of poverty,
Blaz'd high, lit up with fire celestial.
And she, the fair, the beautiful, the good,
While kneeling suppliant at Jehovah's shrine,
And breathing heaven-born thoughts, in angel's words,
Which, like ethereal incense, wafted on
The pinions of the evening air, ascends
To heaven; the lightning kiss'd her cheek. 'Twas not
The kiss, the heart-felt, timid, joyous kiss,
The first essay of love; nor yet the matron's kiss,
As close she presses to her breast her babe,
Imprinting on its lips the lasting seal
Of motherly affection, not to be effac'd.
This was the embrace of death. But on the same
Dark bolt from heaven, that burst upon her head,
Sweet cherubs rode, conceal'd by angry clouds,
And snatch'd her happy soul away from earth,
Bearing her glowing spirit home to God.
Can ought of mortal mould, beholding these
Majestic, sad, and awful scenes, deny
The being of a God, or can they doubt
His power?

* * * * * * * * * *

Again I gaz'd upon the drama of
Extensive nature; but how chang'd! The sea
Was motionless; the winds seem'd not to move,
Except to breathe the echoes of sweet sound:
And more than all, the radiant arch of heaven,
The harbinger of mercy, spann'd the sky.
Oh! who can doubt the tenderness of God?
For never was a storm without a calm. T.

P. S.—The above is taken from the ——— ———, sent me by my brother, as the effusion of his young son about seventeen years of age. Your's, &c. L. L. C.

Ancient Jewish Chants.—Dr. Burney says, in his History of Music, that Jewish chants have been preserved, which bear the marks of extreme antiquity; and adds, in illustration of the fact, that they have so strong a resemblance to the Persian service, which is also extremely ancient, that a certain Jewish High Priest, who heard the latter performed in Russia by the suite of the Persian Caliph, was highly offended, thinking it done in derision of the Jews.

Are we to suppose from this circumstance, that the service and the chants alluded to have been traditionally preserved, ever since the time when the Jewish nation, in their captivity, were subject to the Medo-Persian Kings?

We frequently receive letters from enterprising teachers, which give cheering evidence of the progress of reformation in church music.—The following extract is among the number, as received from a *pious* teacher, who possesses very respectable acquirements:—

Having finally closed my schools, I resolved to give you some information respecting the situation of church music in this section of the country. In this village we have, as we think, an interesting choir of singers; also, a small church organ. A considerable part of our choir is composed of professors of religion. In most places where I have taught for two years past, ministers, and a portion of professing Christians, have engaged in the work with interest. Still the reform is but just begun. Much remains to be done, towards cultivating the taste of singers and churches, even where there has been the greatest improvement. The work is great, and calls for persevering effort on the part of those engaged in it; for if it is a part of the worship of the sanctuary, it ought to be performed with reverence. We ought to bring the best of our services into the house of God, and not worship the Lord with that which costs us nothing. But when will the churches generally awake to this subject, and not leave this part of public worship in the hands of the thoughtless and gay? In some places, the business of choosing teachers has been left to the young; which circumstance, no doubt, has often done much injury to the cause, by deterring the graver portion of the congregation from engaging in it. There are still many, who think if a person has naturally a good voice, and has "read a sixpenny gamut," he is fully qualified for teaching; and this notwithstanding there has been so much light thrown upon the subject. It is high time for Christians to take the work of reform into their own hands, if they wish to enjoy this part of the worship of God in their own souls.

In conversation with Mr. *****, of ******, respecting the *improvement* in singing that had been made in that society the winter past, he replied, "We measure our singing by the quantity. It is distressing, on the Sabbath, to hear such music as we have had for a few months past." Mr. ***** is not the only one that mourns over the fallen state of sacred music in that place. Your's, respectfully, ****.

MISCELLANEOUS.

A KINDLE-COAL.

One might almost be tempted to imagine that the old writer, Gurnal, who penned the following remarks, had lived in the present age:—

Many a sharp conflict there hath been betwixt saint and saint, scuffling in the dark, through misunderstanding of the truth, and each other. Abraham and Lot were at strife. Aaron and Miriam jostled with Moses for the wall; till God interposed, and ended the quarrel by his immediate stroke on Miriam. The apostles, even in the presence of their Master, were at high words contesting who should be greatest.—Now in these civil wars among saints, Satan is the great kindle-coal, though little seen, because, like Ahab, he fights in disguise, playing first on one side, and then on the other, aggravating every petty injury, and thereupon provoking to wrath and revenge. Therefore the apostle, dehorting from anger, useth this argument, "Give no place to the devil;" as if he had said, Fall not out among yourselves, except you long for the devil's company, who is the true soldier of fortune, living by his sword, and therefore hastens thither where there is any hope of war.—Solomon saith, Prov. xvii, 6, "The mouth of the contentious calleth for stripes." Indeed, we, by our mutual strifes, give the devil a staff to beat us with. He cannot work well without fire, and therefore blows up those sparks of contention, which he useth as his forge, to beat our spirits into wrath, and then we are malleable, easily hammered as he pleaseth. Contention puts the soul into disorder, and *inter arma silent leges*. The law of grace acts not freely, when the spirit is in commotion. Meek Moses provoked, speaks unadvisedly. Methinks this, (if nothing else will), should sound a retreat to our unhappy differences, that this *Joab* hath a hand in them; he sets this evil spirit betwixt brethren, and what folly is it for us to bite and devour one another, to make hell sport? We are prone to mistake our heat for zeal; whereas, commonly in strifes between saints, it is a fire-ship sent in by Satan to break their unity and order, wherein while they stand, they are an invincible armada; and Satan knows he hath no other way than this to scatter them. When the Christians' language, which should be one, begins to be confounded, they are then near scattering. It is time for God to part his children, when they cannot live at peace together.

Sometimes, when the churches sink down into a state of apathy, the "Kindle-Coal" appears to rest satisfied with them, as if they were doing his own work in the best way. Yet if they make any efforts toward regaining their activity and zeal, he is always at hand. If possible, he will hush them again to rest; but failing in this, he will try his interest to produce "a scuffling in the dark," ... "betwixt saint and saint," and too often he ultimately succeeds. How frequently is the Saviour thus wounded in the house of his friends!

THE PROTESTANT BIBLE.

But it is said that "Catholics have bibles of their own, without protestant corruptions or interpretations." Is it true? Has *every* catholic family in this city a bible? Has it not been the policy of the Romish church to prevent the laity from reading the scriptures? We wish to know the fact. For much as we disapprove of their translation of the bible, we think that a great point would be gained, if such a translation without note or comment should be put into every family of their communion. "As to the corruptions and interpolations," in the protestant bible, I have but little to say. There is still the original with which to compare it; and if there were many gross corruptions, they would certainly have been detected long ago. We are willing that our translation should go, *without* note or comment. We have never seen a Romish version, except *with* note or comment. In our bible, it is true, we read nothing about the *sacrament of penance*. Nothing is said about keeping the cup from the laity. Nothing about the *sacrament of the mass*; nothing about *purgatory*; nothing about using images to aid our devotion, nothing about worshipping saints and angels; nothing about the superabundant merits of saints; nothing about St. Peter's chair; and a thousand other things that make up the identity of the papal faith, find no place in protestant translations of the bible. But that is not the fault of Protestants. They are not in the original. Nor are they to their full extent in Romish bibles, only as they are added by way of comment.—*Charleston Obs.*

LOTTERIES.

A sort of lottery exists among the Chinese, although discountenanced by government. A man who intends opening a lottery must first bribe the police. This being done, he builds a lottery stand; then issues ten thousand lottery tickets. They are sold for three *cash* each. On the tickets there are eighty characters. The purchaser selects ten. When the day of drawing comes, he repairs to the stand. The office-keeper takes the eighty characters, written on separate slips of paper, shakes them, and divides them into four heaps of twenty each. He then throws aside or destroys three heaps, i. e. sixty; leaving twenty characters, which are exhibited to the public in front of the stand. The buyers of the shares have previously given in the characters selected, they are drawn forth in succession, and proclaimed aloud. Thus Mr. Teen, having six characters like the twenty, receives a prize. Mr. Te, who has selected eight or ten characters, the same as ten of the office-keeper's twenty, receives the highest prize. Mr. Tin, who has no characters like the twenty, and Mr. Noe, who has two, or three, or four like the twenty, are all blanks; for five characters must be like some of the twenty, to admit of any prize. The three *cash* may, in possibility, win upwards of a hundred dollars; and hence it is said getting a prize is the sure ruin of any village, because of the gambling spirit which it excites. People have been known to sell their clothes, and pawn their mosquito curtains, to get money to buy lottery tickets.

LITERARY AND SCIENTIFIC.

From the Albany Daily Advertiser.

COMPARATIVE STATISTICS.

France and Great Britian.—That indefatigable writer and acute observer, Charles Dupin, has done more to elucidate the commercial and military power of the two countries, than any other writer with whom we are acquainted. Some valuable results have been arrived at in consequence of his labours, and his own reflections upon what he has seen and described are always interesting, and very often profound.

As regards the use of animal labour in agriculture, he observes that the English have, by their management, increased their actual working power to twelve times their real corporeal force; but that the French have only enlarged theirs five times.

The power applied to commerce and manufactures, is three times as much in England as it is in France; and the annual increase of effective force for forty years past has been in the same proportion in favour of England.

The population of France is nearly, if not quite, double that of Great-Britain. France has increased, since 1815, by two millions four hundred thousand souls: Great-Britain three millions and five hundred thousand.

It is a curious fact, that while the commerce of France extends to every country in the world; yet it only buys raw materials in exchange for its own manufactures. The value of imports was in 1824 about 455 millions of francs; and the exports 440 and a half millions; leaving *ostensibly* a balance against her.

In Great-Britain, 1827, the exports were 51 millions pounds sterling, and the imports about 37 millions and a half, being a large balance in her favour. And yet there is no comparison between the two countries as to the state of finances. France, drained of blood and treasure by long and successive wars, has revived to new fertility, and gained the victory over her losses and embarrassments. England, involved by the same causes, has not been able to shake off the load of debt and suffering from which even her victories do not exempt her. There is something very remarkable in this fact, and it has not been very satisfactorily explained.

From the New-England Farmer.

RINGING FRUIT TREES.

The following are the directions for this process, given in Dr. Thacher's Orchardist:—

Method of forcing Fruit Trees to blossom, and bear fruit.

"With a sharp knife cut a ring round the limb or small branch which you wish should bear, near the stem or large bough where it is joined. Let this ring or cut penetrate to the wood. A quarter of an inch from this cut, make a second like the first, encircling the branch like a ring a quarter of an inch broad between the two cuts. The bark between these two cuts must be removed, clean down to the wood. Even the fine inner bark, which lies immediately upon the wood, must be scraped away, until the bare naked wood appears, white and smooth, so that no connection whatever remains between the two parts of the bark. This barking, or girdling, must be made at the precise time, when, in all nature, the buds are strongly swelling, or about to break out into blossoms. In the same year a callus is formed at the edge of the ring, on both sides, and the connection of the bark is again restored, without any detriment to the tree or the branch operated upon. By this simple operation, the following advantages will be obtained:—1. Every young tree, of which you do not know the sort, is compelled to show its fruit, and decide sooner whether it may remain in its present state, or requires to be grafted. 2. You may thereby, with certainty, get fruit of good sort, and reject the more ordinary. The branches so operated upon are hung full of fruit, while others that are not ringed, often have none or very little on them. This effect is explained from the theory of the motion of the sap. As this ascends in the wood, and descends in the bark, the above operation will not prevent the sap rising into the upper part of this branch; but it will prevent its descending below this cut, by which means it will be retained in and distributed through the upper part of the branch in a greater portion than it could otherwise be; and the branch and fruit will both increase in size much more than those that are not thus treated. The twisting of a wire or tying a strong thread round a branch, has been often recommended as a means of making it bear fruit. In this case, as in ringing the bark, the descent of the sap in the bark must be impeded above the ligature, and more nutritive matter is consequently retained, and applied to the expanding parts. The wire or ligature may remain in the bark. Mr. Knight's theory on the motion of sap in trees, is, "that the sap is absorbed from the soil by the bark of the roots, and carried upward by the alburnum of the root, trunk and branches; that it passes through the central vessels into the succulent matter of the annual shoots, the leaf-stalk and leaf; and that it is returned to the bark through certain vessels of the leaf-stalk, and descending thro' the bark, contributes to the process of forming the wood. A writer in the American Farmer, says he tried the experiment of ringing some apple, peach, pear, and quince trees, on small limbs, say from an inch to an inch and a quarter in diameter. The result was, the apples, peaches and pears were double the size on those branches, than on any other part of the trees; in the quinces there was no difference. One peach, the Hearth, measured on a ringed limb, in circumference 11 1-4 inches round, and 11 3-4 inches round the ends, and weighed 15 ounces. The limbs above the ring have grown much larger than below it. If the ring be made so wide that the bark cannot unite the same season, the branch will perish.

Among the publications recently issued in this country, the following are announced by Messrs. Crocker & Brewster, of Boston:—

National and Domestic Customs of the Jews, with a large and valuable map of Palestine; and an appendix containing scripture allusions to various customs & opinions. The whole designed for Sunday schools, bible classes and families. Prepared by a friend of youth. *Contents*—The divisions and modes of reckoning time; weights, measures and coins; their literature; their habitations; their costume; marriages, and treatment of their children; modes of travelling, &c.; manner of treating the sick and the dead; domestic customs; forms of politeness, and marks of honour and disgrace; Jewish sects; scripture allusions to various customs and opinions.

The Star of the West; being memoirs of the life of Ridson Darracott, minister of the gospel at Wellington, Somerset, with extracts from his correspondence: By James Bennett. First American edition.

Memoir of the late Mrs. Paterson, St. Petersburgh, containing extracts from her diary and correspondence; by Rev. William Swan, missionary at Selinginsk. From the third Edinburgh edition.

The History of Napoleon Buonaparte; by J. G. Lockhart, Esq. with copperplate engravings. Being the 4th and 5th vols. of the Family Library.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$112 50a	Sole, oak tanned, lb	19a22
Pearl	117 50a118	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	——— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 25a5 37	——— brown	8a9
Rye flour	3 00a3 25	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 03a1 10	*Tallow,*	
——— western	1 12a1 15	American, lb	6 1-2a7
Rye	63a65	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	36a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	——— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
——— hhd	27 00a30 00	Spinning	18a33
——— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensatory, No. 39, Genesee street. *July* 28, 1829. 30

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE. 93

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble.

Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

DR. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1826, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Daniel Freeman: Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case made and provided, said premises will be sold at public vendue, at the inn of Shelburne Ives, in Vernon aforesaid, on the tenth day of November next, at ten o'clock, A. M. The sum due on said mortgage will be $251.88, the twenty-fifth day of May instant.—Dated May 19, 1830. ASA WILLARD, *Assignee.*

E. ALLEN, *Att'y.* 21

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.